1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

[17] diagonally superimposed on each other, exactly duplicating some of
354 the ancient smoke-holes recently unearthed in Central Asia by Le
342 Coq. A large store-room about 6 feet deep runs the full width and height of the house and is entered by a door at the back of the central atrium. It is provided with a minute, unglazed, shuttered window, the only 'window' known in Hunza except in the houses of the Mir
352 and the Wazir. The furnishings of the living room are simple but
513 adequate. Two large sleeping benches, some 7 feet wide and 9 feet long, flank the side walls, and are raised 18 inches or so above the floor.
354 The sleepers roll themselves in homespun blankets or padded quilts and sleep crosswise on the bench like parallel sausage rolls. One bench is reserved for men and the other for women. The hearth occupies the centre of the floor and is outlined by four stone kerbs. The sleeping benches, which serve by day as sitting places, are screened at head and foot by capacious cupboards, one of which serves the mistress of the house for her kneading trough and other utensils, another takes the form of a large bin with sub-divisions to hold the current supply of flour.

415 The normal cooking pots and oil vessels, lamp cruses, etc., are of
324 hollowed soap-stone, often of gracefully irregular shape, reflecting that of the boulder from which they have been hewn. Gourds furnish
322 the usual 'jugs', and wooden bowls, nowadays frequently turned on a
177 lathe, the eating vessels. Wooden spoons and ladles are cut in one piece, the handles being formed by a convenient branch or twig. The delightful result is that no two pots, bowls, or spoons, are identical in size or shape. Unfortunately aluminium or enamelled iron vessels and galvanized buckets are finding their way into the country. We ourselves were, I fear, guilty of adding to their number and even introducing a few multi-service kerosene tins.

241 The greater number of field implements are still of wood, though
412 the ploughshares are now usually shod with an iron shoe or tip, and a lucky family may have acquired an iron spade or hoe or a five-pronged
563 iron fork. A small community of ultimately Indian origin, the Béricho,
326 lives amongst the Burusho and supplies the music for their polo and dancing and the blacksmithery of their simple ironwork: the shears, the rude sickle, the sharpened scrap of iron that serves as razor.

[412] The sharpened stone or ibex horn, which till very recently served
335 for all necessary carpentry, is now replaced by the iron-headed adze
342 which hacks out the steps on the log ladder and shapes the narrow planks for doors and cupboards. The true Hunza door consists of a set of

1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

these narrow planks placed side by side and pierced by horizontal holes through which two parallel rods are threaded ; the hinge is a longer piece of wood pointed at both ends and rotating into holes in threshold and lintel ; while the whole is secured by an ingenious wooden lock. Most villages, however, now possess a carpenter or two, trained in the P.W.D. workshop at Gilgit and armed with plane and saw, who can produce more Europeanized doors and cupboards, to the greater comfort of their owners and the selfish regret of the anthropologist. The old, home-made door is still in use for barn and byre.

Every peasant family is almost entirely self-supporting and independent, eating the produce of its own laboriously and beautifully terraced fields (PLATE I), wearing the woollen cloaks and caps spun and woven from the wool of its own sheep, and booted from the skin of its own beasts. The only foreign garments worn are the cotton shirts and trousers of comparatively recent introduction, now considered indispensable by both sexes, and the merry little cotton caps, plain or silk-embroidered, which have replaced the heavy woollen salvation-army bonnet of the women. Butter is made and water carried in skins ; grain and flour are carried in skin-bags or sacks and stored in skin-sacks or wooden bins. Rugs, saddlebags and ropes are woven of goat's hair.

In a country where no unirrigated tree can grow, timber is very scarce. An old apricot or appletree is sometimes available, or the root of an old vine, otherwise the only general timber is the poplar, grown primarily for poles and rafters, and the willow, absolutely essential for baskets (PLATE II), a dozen varieties of which are needed for carrying apricots, manure, dry leaves, straw etc., and for storing potatoes and dried fruit.

The soil of Hunza is unimaginably poor, consisting in fact of little but powdered-up mountain side. The scarcity of water means also the non-existence of pasture, and the few animals that can be fed eke out a spartan existence on the scraps of grass growing on the rare semi-irrigated strips of hillside or beside the water-channels, and on such weeds amongst the growing crops as are not earmarked for human consumption or remain after the crops have been reaped. This scanty provision is supplemented by the autumn harvest of dry leaves (not one of which lies on the ground ungarnered), the straw and stubble, and occasionally a small quantity of dried grass. Only a few families command enough land and water to grow a little lucerne for fodder. The most livestock that the average household of 10 to 20 persons

3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AVT

439 shares, sickles, shovel-blades, axes, adze-heads and cooking-pots. A few aluminium vessels may now be seen in the hands of the peasants. Any iron work done locally is done by the Bëricho (sg. Bëritə; b'e·ri·čo, b'e·ri·tə), corresponding to the Doms of Gilgit, who provide the musicians and metal-workers of the community and are regarded as at the bottom of the social scale. They are probably, as elsewhere, of foreign (Indian?) origin. Carpentry, formerly also [335] within the sphere of the Bericho, is now generally practised by individual Burusho.

Cotton cloth, now used by practically the whole population of both sexes for shirts and trousers, is imported. Some foreign shoes and sandals may also be seen. All the sugar and most of the salt used are also imported. Both are in demand and the import apparently does not satisfy the public desire, the cost being no doubt the obstacle.

463 Tailors and washermen form no part of the indigenous social scheme, but nowadays one or two men can be found who have some skill in these crafts acquired abroad.

Arts.

531 I have seen very little of decoration or ornamentation in any medium, nor any aesthetic production which could be classified under the heading of the plastic arts. Embroidery until very recently was practised only in the harems of the élite. The ordinary women who are free to pursue, in the open and unveiled, their domestic functions and many kinds of agricultural work, are sufficiently occupied to feel little urge to concern themselves with such elegant triflings, but the girls and young women, before and after marriage, embroider caps for themselves with taste and skill.

Occasional specimens of wood-carving are to be seen, chiefly in the derelict masjids.

535 563 534 Of the other arts, dancing is a traditional and living institution, and is still practised on ceremonial occasions by even the highest ranks of society. The accompanying music is, however, supplied by the despised Bëricho. Occasionally the notes of a flute in the hands of an amateur is heard and the sitär is known.